

I call "organized Christianity" and real Christianity. I am sure that Mr. Evalt laments as every good man does, that the Christianity of the Churches *does* give such importance to the objective value of an action. It is not *we* who say that "the widow's mite is never anything more than a mite," it is "organized Christianity," that is saying so, by its conduct, that is, by its deference to the rich and its indifference to the poor. It is the \$10,000.00 gift that is praised by the "religious" weeklies, the mite is forgotten. I therefore support the words of Professor Deussen. The correction *ἐκθυμία* to *ἐπιθυμία* is, of course, due to a misprint. In closing I would like to say that I am glad the matter has been brought up, for the emphasis thus given to it may create a greater interest in these things of the soul. Every one who can come into the open court of courteous discussion on religion is a great gain, especially if he is more concerned about what is right than who is right.

EDWIN A. RUMBALL.

THE SUPERPERSONAL GOD.

IN COMMENT ON A COMMUNICATION FROM PÈRE HYACINTHE LOYSON.

Father Hyacinthe Loyson, in a letter of September, 1907, writes with reference to conversations we had at Paris on various philosophical subjects and especially on the problem of God, as follows:

"My God is superpersonal like yours, like the En-Sof of the Cabbala which I have been studying a little lately; but this God is at the same time the Heavenly Father of the Gospel, the inmost ear which hears the inarticulate language of the soul, the inmost mouth which speaks to it in an inarticulate language,—inarticulate also but the more profound and the more efficacious because it is inarticulate."

In comment on Father Hyacinthe's remark I would say that I gladly grant that his further description of God does not contradict my conception of Him, and I have insisted at various times that God is not only the world-order such as we formulate it in great outlines as natural laws, but also and mainly what in Biblical language we would call "The Still Small Voice." It is He that speaks to us in the most intimate sentiments of religious feelings, inarticulate though these feelings may be. I still hold the idea that God can be understood from the standpoint of a scientific investigation, but I also grant that to the unscientific man a scientific formula is unmeaning, and he would naturally be more satisfied with the hazy picture of his inarticulate sentiment because that to him is the real, and the scientific formula, as it has been boiled down in the alembic of a logical analysis, is to him a foreign and meaningless jumble of words. I would at the same time insist that the still small voice is powerful not only in the heart of a devotee; it is not purely a subjective sentiment, but there is something real corresponding to it in the objective universe. There is a feature in the destiny of the evolution of life that tenderly preserves the finer and nobler aspirations, which naturally gives the impression that a fatherly care guides and protects mankind.

The scientific way of looking at things is after all one method only of treating our experiences. We claim that there is nothing that cannot be subjected to it, and it is the only way of reaching the standpoint of a higher conception which will enable us to rise above the standpoint of sentimentality. Culture based upon science affords a foundation for a man that will enable

him to rise above a mere sentimental morality or goodness, as high as primitive mankind rises above the brute creation. Yet for all that, in spite of the unparalleled importance of science, the sentimental method of contemplating the world which utilizes the short cut of mystic imagery is also quite justifiable, and will be a very good surrogate of a real philosophical insight into the nature of the divinity of the cosmos. It will enable the man who is incapable of scientific thought to enter at least with his sentiments into the inmost heart of the nature of being which thereby he will understand according to the measure not merely of his own intellect, but also of the culture of his heart. What the philosopher thinks in clear definitions, which appear cold and dry to an outsider, the mystic theologian tries to comprehend in sentiments by the assistance of allegories, symbols and parables, sometimes in poetic visions and ecstatic yearnings.

P. C.

THE SYLLABUS AGAIN.

Father Hyacinthe Loyson, having been asked by many Christians what to do in the present crisis, published a letter in *Le Siècle* of Paris, France, in which he says.

"What shall Christianity do? If Christianity possessed to-day the spirit which animated it in former years it would again convene an ecumenical council, i. e., a universal council, in order to act upon the deposition of Pope Pius X. and to provide for the vacancy of the Holy See. For why should there not be at Rome, at Constantinople, at Jerusalem, at Paris, or at some other place among the multiplicity and diversity of churches, a supreme bishop recognized freely by all, *primus inter pares* as they used to say, and serving as a bond to unite all Christianity."

We doubt very much if it would be possible to convene an ecumenical council. The interpretations of Christianity are too different to let all Christians unite in one truly Catholic organization. Father Hyacinthe is very pessimistic as to the probability of a reform of Rome, but he is rather optimistic with regard to the progress of religion on the basis of greater freedom. He says:

"The reform of the Catholic Church has been the dream of my whole life; I loved that Church too passionately for it to be otherwise. But still more do I love truth. Now the truth is, as history testifies, that new wine is not put into old bottles; and it is equally true, as the converters of souls bear witness, that hardened sinners are not converted. The forms of the Roman Church are the old bottles, and the popes, even the most sincere and the most pious (perhaps we should say, *especially* the most sincere and the most pious), *in so far as they are popes*, are the hardened sinners, hardened in their infallibility.

"Then let us cease trying to reform a church which is decidedly incapable of reform, at least unless God by a miraculous intervention should put his own hand upon it, which he will never do. Let us join, if we feel ourselves called upon to do so, one of the churches independent of Rome in the Orient or Occident, where we may be permitted to think freely as men and to live devoutly as Christians according to the spirit and the Gospel. *Ubi Christus, ibi Ecclesia*.

"But if we prefer to live apart (we are not alone when we are with God),